THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*"—ROMANS 5: 10-11.

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THE SOUTHERN STATES MISSION.

BY PRESIDENT BEN E. RICH, OF THE SOUTHERN STATES MISSION.

As the Southern States mission now exists, it consists of the states of Ohio, Kentucky, Virginia, Tennessee, North and South Carolina, Mississippi, Alabama, Georgia and Florida, which practically makes a boundary on the north side of the Great Lakes, on the south of the Gulf of Mexico, on the east side of the Atlantic Ocean, and on the west side of the Mississippi river. Such a boundary line does not, however, express the extent of the Mission as it has at former times existed. In the days of the mighty preacher and president, John Morgan, he might be seen on official business over the Mississippi in Texas, Missouri, Arkansas and Louisiana, or farther north, in West Virginia, besides in the states already enumerated. The present contracted boundary, which is nevertheless of huge dimensions, has existed since the days of the Kimballs, with perhaps the exclusion of Ohio and the retention of Louisiana. Ohio was included in the Mission of the South by ruling of the First Presidency at the instigation of the present President, who pleaded for a state different in climatic and healthful conditions from those then under his jurisdiction, where he might send Elders for recuperation in cases of slight lingering sickness, prevalent in the extreme South, and to which some of the brethren become subject.

There is probably not another mission in the Church that requires so much travel and such lengthy trips of the Elder in charge, as does this one. For

instance: Missionary business recently took the president to Cleveland, Ohio, on the shores of Lake Erie. From here he was called to Jacksonville, Florida, on urgent business and a flying trip was made past Atlanta, the headquarters, which is but little over half way. Such a trip requires about two days and nights to cover it, and Americans in Europe can readily understand, that as far as distance is concerned, it compares favorably with some continental tours in Europe. During the past six years almost, the Elder in charge of the mission has nearly reached the 200,000 milestone in travel.

According to the latest statistics, we number 8,729 souls, all told, in the Church, and most of these exist under the most unsatisfactory conditions. The continuous drain of emigration has depleted our ranks so much that it is barely possible to get a sufficient number of Saints together to formulate a good, healthy branch, if indeed it ever has been possible as the work of the Elder, coupled with the voice of God calling, has picked up souls here and there, often far from the railroad and almost always far from their neighbor Saints. At one time, not far gone, we were privileged to have a host of over five hundred Elders, and their energetic labors in new and old fields, left Saints in nearly every county in the south. Then, for some unseen reason, the numbers were cut down enormously, until now our scant two hundred can barely keep in touch with those already members of the Church. These are engaged in building up branches, and organizing Sunday schools and other organizations where convenient, in order to keep the Saints informed and not allow their zeal to subside.

But, as we shall show, there is an abundance of other work being done by our Elders toward informing the ignorant about our precious truths. Our accurate statistics do not run farther back than six years, but during that time, there have been sent through our commissary department to the Elders for distribution and to enquiring investigators, the major part of the following editions of books gotten out by the mission: 100,000 copies of the Voice of Warning; 85,000 copies of "Mr. Durant"; 10,000 Orson Pratt's Works; 5,000 Ready References; 23,000 Missionary Hymn Books; 15,000 copies of Apostle Cowley's Works, besides about 15,000 copies of miscellaneous books, and the large number that are received continually from Salt Lake City. We have also disposed of 10,000 copies of the Book of Mormon, which have however, not been printed under the direction of the mission. Fully 2,000,000 tracts of different kinds have been published and disposed of in the mission. During the same number of years there have been about 1,500 Elders laboring in the mission; the total number since the beginning of the official record in 1875, being 2,616. It might be interesting to note that for three years of this time, when we had the largest average number of Elders and they were engaged mostly in breaking new ground, we sent out daily from one to four mail sacks full of mail, and that our postage stamp bill at the Chattanooga, Tennessee, post-office, averaged $350.00 per month.

This was one mighty means of publishing the Gospel to our part of the world at least, but there was another way which we must not forget to mention, as really, in some respects, it was the most effective means for good. We refer to the publication of the *Southern Star* at an expense of over $7,000.00, during these healthy times, when our Elders where not a few. Each week

for two years, the paper made its regular appearance, and it was everywhere hailed with delight by the Saints and Elders. Finally, when our ranks diminished, it was abandoned with reluctance, but with not one dollar indebtedness, and without having the benefit of one dollar in advertisements. Started as an experiment, it proved a success while it lasted, filled a noble grave and is now always remembered with love by every one who had supported it. But so large a mission is well nigh ungovernable without some effective means of communicating regularly with its members, and with this decision fully arrived at, another magazine is now in its seventh monthly issue, with the brightest possible outlook for success, and with subscribers from nearly every community of members in the South. We refer to the "Elders' Journal," the name of which is already a household word with our Saints, and equally loved by our Elders.

With the publication of the "Journal," one of our privileges is the placing in the hands of the Elders and conference presidents, a condensed tabulated report of work being done by their associates in other localities. It is not given with the idea of having one conference vie with another for supremacy, but in order that all may rejoice together at the grand total of good being done. Each pair of Elders, at the close of every week, reports to its president, on specially prepared forms the work it has accomplished, and he in turn, reports to the mission office where, after careful consideration, the reports are tabulated and published for the scrutiny of the curious and others concerned. A report such as this, compiled for the entire year of 1903, shows that the some two hundred Elders who have been laboring during the year have added 834 members to the Church; held 9,746 meetings; visited 25,287 families in tracting, and 23,433 on special invitation; held 123,808 Gospel conversations; distributed 23,075 books, the majority of which have been sold; and distributed 153,493 tracts.

Often conditions in the South are not the most pleasant for active missionary work. What with unpleasant climatic conditions; the general poor and scattered condition of our Saints; and the not entire absence of the occasional spirit of mobocracy, and with its weaker spirits of hatred and malice—we are sometimes compelled to "weather the worst." Also, working as we are in the cotton belt, where slavery once existed and the negro is still to be seen in abundance, we must be ever ready to handle questions foreign to other missions. But we never grow despondent, but rather see coming in every change something for the better—the Saints building up with every season, and the uncleanly customs gradually disappearing; the weakening of the of the spirit of devilish persecution, and the gaining of ground of the spirit of toleration. Perhaps we are but seeing these transformations as others before have thought they have seen them, and certain it is the stern truth presents itself at times, but we will live in hope and never die in despair.

We shall not presume to complete this article without presenting in brief something concerning the days of construction through which this mission has passed, and without at least presenting the names of some of the early generals who preached revealed truth and righteousness, even before that time which marks the official beginnings. Judging from the unkindly spirit and vicissitudes which sometimes show themselves now, but in plainly subdued form,

those early days before and after the genesis of this mission, must have been perilous times to our illustrious fathers. When we read how royally Jedediah M. Grant, our beloved early Apostle, was treated after his triumphal battle with the wise ministers on War Hill, North Carolina, and the memorable speech from the blank text in Tazewell county, Virginia, at which time, men who were destined to become famous afterwards, were present; and their descendants and they themselves never tire of hunting up "Mormon" Elders to tell how "your preacher Grant" caused the unconditional surrender of the abashed reverends, and when we read how he was furnished a full riding outfit and clothing free of charge by the elated citizens, the money being grudgingly collected by the principal one of the ministerial faction just scored, when we read these things, we might think that such days were unbroken bliss for the servants of the Lord in the South. Such premature conclusions are not true; Brother Grant, the powerful and fearless, was at once the loved and the hunted. By some his days would have been preserved; by others they would have been cut short. Others experienced the same conditions and, alas, some of these are now numbered among the unfortunate as far as earthly living counts fortune. Everywhere there are extremists and the south is no exception. Elders Gibbs and Berry in Lewis county, Tennessee, August 10, 1884, and previously, Elder Joseph Standing, near Varnell's station, Georgia, July 21, 1879, were victims of these extremists, being cruelly murdered with their testimonies still upon their lips, that their blood might be seed unto the Church. Others have met the same fate and even our beloved Apostle, Parley P. Pratt, was in our domains when he was martyred for the faith. But, we reiterate, such conditions are changing. In Georgia, at one time easily the most bitter of the states, is now located the headquarters of the mission in the south, and the Elders are again seeking in its every nook to spread the Gospel where it was not permitted to go, from the days of martyrdom just mentioned, to about one year previous to the presidency of the present incumbent, at which time, under the direction of President E. S. Kimball, a pair of Elders from every conference made its way on foot to the once ill-fated state.

According to history, the first president of the Southern States mission was Elder Henry G. Boyle, who was ordained for the position in Salt Lake City in 1876, although he had already spent some time in the south where his brethren had taken it upon themselves to choose him as their president, having secured proper consent. There was no definite mission headquarters at this time as all the brethren were continually preaching. It was in a company of Elders that came just one year after this date that Elder John Morgan, who was afterwards to be President of the mission came, but whose official career as such did not commence until the release of Elder Boyle, in January, 1878. After serving, officially and otherwise, as head of the mission for more than ten years, he was succeeded by Elder William Spry who remained in charge until the appointment of Elder J. Golden Kimball in August, 1891. Following this energetic worker came his brother, Elias S. Kimball in February, 1894. He fully sustained his brother's reputation as a "pusher." "Be neat, brethren, earnest and true," was the trend of their wise counsels. It was in June, 1898, that brother Kimball was released on the arrival of the present Elder in charge, with a call from the Presidency.

Headquarters of the mission have been regularly established at Memphis, Nashville and Chattanooga, Tennessee and Atlanta, Georgia. In July 1902, on receipt of consent from the First Presidency, the mission was divided for convenience; President Ben E. Rich being placed in charge of the northern portion, with headquarters at Cincinnati, Ohio, and Elder E. H. Nye being called to take charge of affairs in the southern half, with his headquarters at Atlanta. The division existed just one year, during which time President Nye died. Once more all were united under one head, with Elder Rich as president.

Glancing over our records, we are proud to record eminent Church members as having tracted the south in defense of the Gospel truths. Besides those already mentioned, we notice Apostle Cowley twelfth on the list from the beginning. Also John W. Taylor, George Teasdale, Rudger Clawson, who was with Brother Standing at the time of the killing, George A. Smith, B. H. Roberts and a host of others. Apostles Francis M. Lyman and Mathias F. Cowley in 1897-98 and Apostles John Henry Smith and Cowley again in 1899, made special tours of inspection of the south and their visits will ever be remembered. Previous to the keeping of official records, President Wilford Woodruff and Elder A. O. Smoot labored in Kentucky and Arkansas. Elder David W. Patten was one of our missionaries, and Parley P. Pratt later labored in Tennessee. It is not uncommon for an Elder to hear of these old "war-horses" and their undying zeal and power will ever stand as lasting testimonies before the people.

THE SHEFFIELD CONFERENCE.

The semi-annual Sheffield conference was held at Barnsley, March 27, 1904. There were present President Heber J. Grant, President Franklin H. Wyatt and the traveling Elders of the conference. The statistical report showed a monthly average of 572 tracts and 18 books distributed: 22 visits by invitations, and 41 Gospel conversations per Elder. There have been 18 baptisms during the past six months, and the present membership is 314 souls.

President Wyatt welcomed the visitors and expressed pleasure at the report that had been read, he warmly appreciated the kindness of Saints and friends to the Elders and thanked them for it, and for their assistance in carrying on the work. Brother James Brook, president of the Higham branch, bore his testimony of the truthfulness of the restored Gospel, and encouraged the Saints to observe the law of tithing.

President Grant was pleased to meet the Saints, and rejoiced in the testimony of the divinity of the Gospel of Christ. He said that the spirit of the Gospel was contrary to the spirit of the world. When men came in possession of much worldly goods their spirit was to retain all and get more, but when they became in possession of the Gospel light they were anxious that all their friends should share it. All truth comes from heaven. Every spirit of hatred, malice and contention does not. We have no fights with our friends If they have something better than we have, we invite them to show it unto us, and not display persecution, malice, and hatred toward us. He had never

heard from the Latter-day Saints, anything contrary to the welfare of the human family, and he said that we should not judge people by their reputations but by their characters. A majority is not always in the right. Truth is greater than numbers and he who has truth need not fear the learned or the mighty.

At the afternoon meeting Elder Edmund R. Berrett spoke on the necessity of obedience; Elder William Moss on baptism, and Elder Walter Parry on the divine authorization of the ordinances and officers of the Church. A solo, "Count your Blessings," was sung by Sister Jane Brook.

President Grant spoke upon education among the Latter-day Saints and invited the closest investigation of their lives and their teachings. These things bear witness to the greatness of the Prophet Joseph and to the divinity of his mission, and the fruits of the Gospel testify that the Latter-day Saints are in possession of that everlasting Gospel.

Elder John W. Gailey was the first speaker in rhe evening, and his subject was obedience. President Wyatt showed that the Gospel was established upon the word of revelation, and that those who obeyed the Gospel principles found joy, peace and satisfaction that could be obtained in no other way. In conclusion, President Grant said that two spirits were at work upon the earth. We are never impressed to do a good thing except an opposite spirit tempts us not to do it. He showed that signs followed believers and gave evidence of the divinity of the Bible and the Book of Mormon. The Lord gave men faculties with which to learn but they had to work for themselves for knowledge. We are the architects of our own lives. The history of the Latter-day Saints shows that they are patriotic to the civil government. He bore a strong testimony and prayed the blessings of God on all.

Much credit is due to Brother G. H. Mellor and the choir for the anthems and music rendered, also to Miss Ethel Cook for her kind services as pianist.

WALTER PARRY, Clerk of Conference.

THE LONDON CONFERENCE.

THE London semi-annual conference was held April 3, 1904, in the Finsbury Town Hall, Islington. President Heber J. Grant was present, also a few Elders en route home, and all the missionaries of the London conference.

After singing and prayer, the sacrament was administered by Elders Porter and Barlow. President Snow welcomed those present, and was pleased to report that the Saints were keeping the Word of Wisdom and paying their tithing. He admonished those present to live every principle of the Gospel, and advised all to pray continually. The general authorities were then sustained and the statistical report was presented; after which Elder Hall spoke upon the principle of repentance.

President Grant expressed the opinion that the Latter-day Saints are the happiest people on earth. We are on the road to eternal life—the greatest of God's gifts to men. The path which leads to this goal is strait and narrow, and few there be that find it. Selfishness must be overcome and every Saint's first thought should be for the advancement of Christ's Church. If the Gos-

pel is fully lived it will develop every trait of character in man that is pleasing in the sight of God.

In the afternoon meeting Elder Porter explained the contents of the Book of Mormon, and related the history of its coming forth proving by the unimpeached testimony of the eleven witnesses that the Book is really what it purports to be. Sister Elliott said that the Gospel appeals to the higher parts of our nature and advances us morally, mentally and spiritually. She was followed by Elder Greenwell who explained the necessity of accepting the the Kingdom of God as a little child.

President Grant took for his text "By their fruits ye shall know them." He said that although the Latter-day Saints are charged by their enemies with being a vile people, he knew their character was better than that of any other community of its size on earth. Although the Savior was a perfect man He, Himself, was charged with all manner of wickedness. The speaker remembered the time when there were no saloons or houses of prostitution in Utah. That was when the "Mormons" had complete control there. He related many testimonies of non-"Mormons" testifying of the honesty, truthfulness and morality of our people. During his remarks President Grant paid a tribute to the English people for their love of liberty and religious toleration.

The first speaker at the evening meeting was Elder Cannon, who testified to the restoration of the Gospel. Elder Jordan followed, bringing forth many Scriptural passages to show that whenever the Lord has had a people on earth He has revealed Himself to them through His servants the prophets. It was only when they were in an apostate condition that they received no revelations from heaven.

President Grant said that the persecutions we receive are testimonies to him that we have the truth. It is but a fulfilment of the Savior's promise that His followers should be hated of all men for His name's sake. It is generally because people misunderstand us that they persecute us. President U. S. Grant, of the United States, was our enemy until he visited Utah. When he saw 30,000 "Mormon" Sunday school children on parade in his honor he was forced to exclaim, "This is not the product of infamy," and he was ever after our friend. No man can look in the faces of our Elders and truthfully say they are not honest, chaste men. President Grant read a non-"Mormon" testimony concerning the purity and gentleness of the late President Lorenzo Snow's character. "Such characters," he said, "are to be found in every Mormon city and village. He closed his remarks with a powerful testimony of the truthfulness of the Gospel and the good character of the Latter-day Saints.

An excellent spirit prevailed in all the meetings. The testimonies given were spirited and forceful. Brothers Edwin F. Tout and Heber S. Goddard, and Sisters Nannie and Maggie Tout rendered vocal selections during the services. Our conference has attracted the notice of the public quite generally, and a number of reporters were at the meetings, who, as a rule, gave us a fair report in their papers.

TRACY Y. CANNON, Clerk of Conference.

"BE not only good, but be good for something.'

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 7, 1904.

EDITORIAL.

THE CHURCH AND THE DOCTRINE OF ATONEMENT.

It was by no mere coincidence that the Church of Christ in these latter days was established during the anniversary week of the two greatest events in the history of the world—the atonement and the resurrection. Without belief in the forgiveness of sins and in eternal life there could be no Christianity; there would have been no need of a Former-day Church, and certainly there would be no need of any ecclesiastical organization in the twentieth century.

With perfect faith in the vicarious atonement of the Lord Jesus Christ as the very basis on which to rest, the Church was organized on the sixth day of April, 1830. It was organized by divine command and in accordance with revelation. From that day until the present moment it has been governed by divine command and in accordance with revelation—not necessarily revelation given to the Prophet Joseph and his successor, any more than revelation given to Daniel and Isaiah, to Peter and Paul, but revelation given every day and every hour, as needed, to the mouthpiece of God upon earth, for the upbuilding of His Church and the guidance of His people. It is a mistake to suppose that in the Doctrine and Covenants will be found all or even the larger part of what has been given by the Lord in these last days. Continuous revelation is as necessary to-day as ever it was since the foundations of the earth were laid, and in denying modern revelation, the world makes the promise of Jesus of none effect—in plain words, a falsehood—and limits the powers of the Holy Ghost by its own contracted horizon.

Much as the sectarian world is opposed to the idea of modern revelation; much as it attempts to make light of it, and to ridicule those who accept it as credulous, weak and priest-ridden, the fundamental difference between the Latter-day Saints and modern christianity is in the doctrine of the atonement and its significance. Nine-tenths of professing Christians believe that they are born under the primeval curse; that the inheritance of Adam's transgression is their own, and that only by baptism can they be freed from the stain of this imputed guilt. They do not believe that "as in Adam all die, even so in Christ shall all be made alive;" nor yet, "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." On the other hand the Latter-day Saint, taking the Bible as his authority, claims that "men will be punished for their own sins and not for

Adam's transgression." The first great effect of Christ's atonement is to free us from either an actual or an imputed share in our great forefather's guilt.

That men might be tested a law was given. That they might fall and, through that fall, ascend to greater heights than would otherwise have been possible, that law was broken. But broken law demands the infliction of a penalty, in this case death, and death must have been eternal had it not been that "when the fulness of time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." With the resurrection of the Savior the power of death was broken, and atonement, so far as Adam's transgression is concerned, became full, absolute, complete. Not that the resurrection and the atonement are synonymous terms. The resurrection bears attestation to God's approval of the vicarious sacrifice of His Son, by which sacrifice the atonement was made.

Taking this scriptural view of the atonement, the reasons for infant baptism no longer exist. The child, having come to earth pure and sinless, is heir to eternal life, until by his own acts and his own volition he forfeits his right. Hence among Latter-day Saints baptism is only for the remission of personal sins. It has no connection whatever with Adam and the fall.

But the atonement has another and a greater significance for us. Original sin being done away with, what of the daily sins that mar each life; that would, unless atonement has been or shall be made, exclude us forever from our Father's presence? This work, too, the Savior has performed for us, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye are healed"; or, as St. John says: "And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world." And yet this great sacrifice of the Creator for the creature, of God for man, is without effect unless man, of his own free will, elects to accept the salvation so freely offered by complying with the terms upon which that salvation is based. No man is predestined to be saved or to be damned, to inherit eternal bliss or eternal woe. "God will force no soul to heaven." But any man through faith in the Lord Jesus Christ, through repentance for those very sins for which the Savior has already atoned, through the remission of those sins in the waters of baptism, through the reception of the Holy Ghost into a pure and humble heart, may become a participator in all the blessings of the atonement and redemption. This has Jesus made possible for every soul that comes to earth, and we believe that sometime, either here or hereafter, every child of Adam will realize that this is true and will bow the knee, and every tongue will confess that Jesus is the Lord. Nor is the scope of the atonement confined to the limits of time, for on it depend our hopes of eternal progression. This is the great end for which the earth was created, for which the heavenly council was held, for which Adam fell and Christ died—that man throughout all eternity might, through obedience, increase in power, knowledge and glory until he is perfect even as his Father which is in heaven is perfect.

This is the Gospel as it was taught by Jesus and His apostles almost nineteen hundred years ago; and it is the Gospel that was restored to the earth in its fulness when the Church was established at Fayette, Seneca county, New York, exactly seventy-four years ago. Creeds and dogmas may change; re-

ligions rise and fall, but the Gospel of Jesus Christ is unchangeable. In it is found the only plan of salvation that God has ever given or ever will give to man; and everyone who is sent forth to proclaim these glad tidings of salvation to the world may say, with Paul: "But I certify you, brethren, that the Gospel which was preached of me is not after man: For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

W. M. W.

"The Rejected Manuscript" and "Utah as Seen by a Visitor," which appeared in numbers 6, 7, 8 and 9 of the current volume of the Star, have been issued as a neatly-bound booklet without comment or imprint, and will be found most helpful literature, where short articles are needed to counteract the effect of the malicious slanders that are being printed in the public press. The edition is small and it is desired that the circulation be as widespread as possible; therefore the price, which would normally be ninepence per dozen, has been made as low as fourpence a dozen, in order that the Elders may distribute the work gratuitously where it will do the most good.

Arrangements have been made by which returning Elders have the privilege of visiting the St. Louis Exposition en route home, by the payment of $1.25 additional fare to the Chicago and Alton ticket agent, Chicago, either at the depot or at the uptown office. They should show their prepaid order for transportation from Chicago to Salt Lake and state that they have stop over privileges at St. Louis.

Owing to the pressure of summer travel the steamers of the Dominion Line are unusually crowded at present, and it will be necessary for Saints intending to emigrate to Canada to inform this office of the fact at least one month prior to the time when they desire to sail. If they neglect to do this it will be almost impossible to secure accommodations for them. Conference presidents and traveling Elders will please see that these instructions are followed.

Releases.—Elders Jesse J. Porter and John L. Reynolds, of the London conference, are honorably released, the former to return home at his pleasure, and the latter on April 21st, per s.s. *Cretic*; also President Joseph S. Clark, Jr., of the Liverpool conference, to return on the same date.

Transfers.—Elder Albert L. Holman is transferred from the Nottingham to the Norwich conference. Elders Charles G. De Fries Jarvis and Thomas Condie are transferred from Newcastle to the London and Leeds conferences respectively.

Departures.—The following named missionaries sailed from Liverpool on the s.s. *Celtic*, April 1st, 1904: Isaac Morris, Frank Pingree and Ezra P. Jensen. Elder Jensen was accompanied by his sister, Miss Lottie Jensen, of Brigham City, Utah.

The Liverpool conference will be held on Sunday next, April 10th, in the Blackburn Assembly Rooms, Town Hall Street, Blackburn. Three services will be held.

NOTES FROM THE MISSION FIELD.

ELEVEN members were added to the Liverpool branch by baptism, on March 30th, Elders Shields and Robson officiating. This makes a total of 28 persons baptized in the Liverpool conference during the past three months. The Sunday school of the Liverpool branch gave a most enjoyable entertainment on the evening of March 24th. A large number of visitors were present and an attractive program was rendered.

A DISTRICT MEETING was held in the South Shields branch of the Newcastle conference, on April 3rd, at which the Elders and some Saints from the Pelton, Hebburn and Wallsend, and Sunderland branches were in attendance. Three meetings were held, and at the evening meeting there were 159 persons present, about one third of whom were strangers and investigators. Much interest seemed to be taken by those in attendance. The Elders who spoke enjoyed a free flow of the Spirit; and the principles of the Gospel treated upon were ably set forth.

LAST Saturday evening in the Finsbury Town Hall, Islington, an excellent concert was given under the auspices of the London Saints. There was a large and enthusiastic audience who greatly appreciated the program rendered by Sister Nannie Tout, Miss Eva Starling, Sister Winifred T. Brown, Messrs. Cecil Montague, Heber S. Goddard, Edwin Tout and family, Charles Cook and Franklin P. Foster. In every respect, financially and artistically, the concert was a complete success, and it doubtless added to the attendance at the conference on the following day. President Snow and his associates are to be congratulated on maintaining the high standard that has heretofore characterized the London concerts.

IN WRITING from Zurich, President Hugh J. Cannon says: "In looking over the last number of the STAR I notice that you urge the conference presidents to remit fifty per cent. of the income of the conference to mission headquarters. The record of our conferences in this respect may be interesting to you. The lowest per cent. we have received from any one conference is 66 per cent. from the Breslau conference. We received 76 per cent. from the Berlin conference; 86 per cent. from the Stuttgart conference; 91 per cent. from the Dresden conference; 92 per cent. from the Leipzig conference, and 93 per cent. from each of the Frankfort, Hamburg and Konigsberg conferences —average for the German mission 88¼ per cent."

SEVEN members were added to the Church by baptism, at Bradford, on Saturday, April 2nd, Elder Edward Capener officiating. There were about one hundred and fifty persons present to witness the performing of the ordinance, and a very peaceful spirit was manifested. This makes a total of sixty baptisms since the last Leeds semi-annual conference. At the confirmation meeting many bore strong and faithful testimonies to the divinity of the great Latter-day work, and many people went away greatly impressed

with what they had seen and heard. On Sunday, April 3rd, a hall was opened in Batley, and the prospects look bright for establishing a flourishing branch in this part of the conference. The Saints are very much scattered in the towns of Batley, Carr, Birstall and Drighlington, and have for a long time been meeting alternately in the homes of Brother Arthur Shaw and Brother James Ripley. At the present time the Elders are laboring in Batley, and the condition of the work warrants the opening of a regular meeting hall at that place.

ANNIVERSARY AND DISTRICT MEETING AT BRADFORD.

A VERY successful Sunday school anniversary and district meeting was held in Bradford, Sunday, March 27, 1904. The morning and afternoon services were devoted to the anniversary, and the evening service to the district meeting. The Bradford Sunday school was organized two years ago on March 23rd, 1902, with a membership of twenty-five, which has grown to one hundred and twenty-one, the present enrollment, besides thirty emigrated. This is a very encouraging increase.

The exercises were very interesting, consisting of concert singing of "The Lord is my Light," and "The Bees of Deseret," by the children; a sketch of the Book of Mormon, by Frank Fearnley; a sketch of the Life of the Prophet Joseph Smith, by Frank Spawforth; reciting of the "Articles of Faith," by thirteen small boys and girls; the distribution of prizes to the children for attendance and punctuality, by Superintendent Henry A. Alexander. The Sunday school song, "Kind words are sweet tones of the heart," was sung very sweetly by Clara Horne. The secretary's financial report showed that the school has collected over £15 during the past year from teas and concerts, and has paid for hall rents, prizes and other expenses connected with the school, and still has a small balance on hand. Superintendent Henry A. Alexander expressed his satisfaction with the exercises, and said he was sure the Sunday school has been a great factor in preaching the Gospel. The words of Solomon, "Train up a child in the way he should go: and when he is old, he will not depart from it," are indeed true, for, as modern educators say, if a child is taught to serve the Lord before he reaches his "teens," he will invariably be a religious person.

At the evening services Elders George M. Stark, Abraham N. Hill and David E. Rigby, and President Morgan spoke upon the first principles of the Gospel and the necessity of yielding obedience to them if we would gain eternal salvation. The Gospel is being preached the same to-day as in the days of Paul and Peter. It is the same Gospel and not another, and is as binding upon men to-day as in former days. The services were well attended, about six hundred being present during the day.

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[1] "IT is an advantage to any young man to have his first missionary experience with companions who are working with all the zeal possible for the spread of the Gospel. Some missionaries conduct themselves as though they felt it was right to 'kill time.' A beginner, coming in contact with such companions, is very unfortunate, for an Elder will continue throughout the course of his mission as he commences."

A NON-MORMON'S PLEA FOR FAIR PLAY.

THE following fearless defense of the "Mormon" people and their religion appeared in a recent issue of the Anaconda (Mont.) *Standard*:

To the Editor of the *Standard*:

Will you kindly publish in your columns, from a stranger in these parts, a few lines on the much agitated subject of Mormonism. I am not an adherent of any of the Christian churches, yet a believer in the good contained in all, and in every truth, whether Christian or pagan.

Saturday evening I read in your paper a notice that the following day—the Sabbath—a conference of the Mormon mission would be held in the city of Anaconda. Having read much in the papers of late regarding Senator Smoot from Utah, and the determination on the part, especially of sectarian ministers to have him thrust from his seat in the senate, and the notice in the *Standard* that one of his fellow Apostles would be present, I had a peculiar interest and desire to hear what these men had to say. In the forenoon session the attendance was light, the president of the mission, Mr. Pratt, a pleasant, genial gentleman of about 60 years, presiding. He was accompanied by 10 of his mission Elders; all bright, intelligent looking men. In addition to these Apostle Cowley and Elder Richards, the latter having been a mission president in New Zealand, were in attendance. The mission Elders each made a brief report of his labors, attributing to the people of Montana hospitality and kind treatment. None of these young men are orators, and yet the one impression made by their appearance, their remarks and manner of conducting missionary work, on an unbiased mind, is, that they are honest and sincere and free from deception. Honest simplicity and pure intelligence beamed in the countenance of every one. They informed us in conversation that as far as practicable they travel after the pattern enjoined by the Savior, without "purse or scrip:" whatever of means needed for expenses are furnished by themselves. They leave their homes, their families, their avocations, for, an indefinite period, generally not less than two years, and are subject to a future call at any time. Such a method attended by such self-denial to declare an unpopular doctrine, is not the method or the manner of the hypocrite nor the impostor.

At the afternoon session a larger congregation assembled, and at night the house was well filled. The major part of the time was occupied by President Pratt and his distinguished visitors from Salt Lake City. We had been led to suppose by newspaper reports that the preaching of Mormon Apostles and leading Elders largely consisted of tirades against the ministers of other denominations, and that doubtless much would be said by them about the present agitation against Senator Smoot, and the dishonesty and injustice of Mormon traducers. In both these items we were happily disappointed; instead of either attack or comments upon anti-Mormons, or the tenets of other men's faith, they expounded their own in a clear, comprehensive and most forcible manner. They quoted largely from the Old and New Testament to prove their view of Gospel doctrines from the prophecies of the Jewish Scriptures, especially from Christ and the apostles, to show that such a work, a restoration of ancient gifts and powers, the gathering of Israel, and all that

"Mormonism" claims to be, would actually transpire in the last days prior to the millennial advent of the Lord Jesus Christ. They quoted from the Bible to prove that such a work as the Book of Mormon would be brought forth in the latter times, revealing the origin, history, destiny and purposes of God, respecting the ancient inhabitants of America.

They also cited some prophecies in the Book of Mormon, notably concerning the Jews, which have been verified since the publication of the Book of Mormon to the world. In reference to the mission of their martyred prophet, Joseph Smith, they cited his predictions and their fulfillment. They said that he had taught a pure doctrine, that the spirit attending obedience thereto had brought together in one united faith 340,000 people, that many of the the doctrines advanced by Joseph Smith were being accepted by men of other faiths, and that whatever evidence could be brought to substantiate the divine mission of ancient prophets, the same character of evidence could be brought forth to sustain the claims made by Joseph Smith. "He sealed his testimony with his blood," continued the speaker, "and thus gave to the world the fullest evidence that man could give of a mission divine." When asked if he would not give the views of the Church regarding the position of Senator Smoot and the attitude of his opponents, Elder Cowley replied that subjects of that kind have nothing to do with our religious conferences, we leave that for the religious meetings of our sectarian friends who are so willing to mingle church and state in their wild and futile efforts to suppress "Mormonism." "In fact," said Mr. Cowley," the Church has no concern whatever as to what disposition the senate shall make of the case in question. The Church has nothing to do with electing Mr. Smoot. He was elected by a Republican legislature, consisting of "Mormon" and Gentile, independent of any of the religious influences. If they turn him out it will not retard the progress of the Church one iota. The case has no connection with the Church unless you say that the anti-Mormon element are attacking the Church instead of Senator Smoot. In any event, the Church will not be injured, and is not disturbed.

"What we are concerned about," continued the Apostle, "is that our people, from first to last, shall be chaste, pure, honorable and upright in all the walks of life, and thus exemplify by our conduct the principles of that pure Christianity set forth by the Redeemer of the world. We believe in our country and its glorious constitution that is now, ever was and ever will be the grandest of all human governments upon the earth."

I had seen a few people of this faith before in other states, but until recently had not enjoyed the privilege of so extensive a travel through their cities and towns in Wyoming and Idaho. By newspaper reports, the novel literature, and the epithets hurled against them from pulpit, platform and press, the public has been led to believe that the "Mormon" people were the basest of the base and averse to education.

On the contrary, I find them superior to their opponents in many particulars and the equals of their friends wherever found. They are industrious, temperate and frugal; they are chaste, benevolent and full of charity, which I incline to believe has always made them prefer to suffer wrong than to do wrong. These traits and elements in the character of a people are not the concomitants of idleness, ignorance and sin, and so I must conclude that whe

I hear such preaching as I listened to at the "Mormon" conference in Anaconda, their theories and teachings in the world are not contradicted by their private and public lives at home and in the midst of their own people. In a conversation with the late Governor De Forest Richards of Wyoming, he remarked that he had just before visited the "Mormon" settlements in the Big Horn basin, had ate and slept in their homes, had listened to their plain, homespun, old-fashioned form of preaching the Gospel in their places of worship; had sat by their firesides and listened to father and mother and children sing songs of praise and offer their prayers to the Supreme Being, "and," said the governor, "whenever I hear any man say that Mormonism is a menace to American institutions, or debasing to the American home, I shall set that man down as a miserable ignoramus or a base liar." He added that, as citizens, they had no superiors and few equals in Wyoming; that they were honest and industrious, their word was as good as their bond, and, as the whole, the best colonizers he had seen in the United States.

Why should people be hated without a cause is marvelous. Why ministers of Christain sects should fear to have their followers hear the "Mormon" Elders and leave them unbiased to judge for themselves, is among the unaccountables, unless it is that they fear the contact because convinced themselves that "Mormonism" contains so much truth that the others isms will be the sufferers by comparison. I may add that in the brief sermons to which I listened last Sunday by "Mormon" Elders I learned more about Bible truths and prophecies, more scriptural mysteries were brushed aside, and I was better enlightened in one way than I had been by attendance at other churches during the last fifteen years. To say the least, they should be given fair play and treated with the kindness and consideration that is due to a people who have suffered much and toiled hard, who have lived and labored to establish a mighty commonwealth in the western world, who are ever ready to defend the Stars and stripes, and whose sons have already laid down their lives in a foreign land, defending the honor of our country against a foreign foe.

THE CONFIDENCE OF A SAINT.

In a personal letter to President Grant, in speaking of the investigation that is at present bringing the Latter-day Saints so prominently before the people of the United States, President Joseph W. McMurrin, formerly one of the presidency of the European mission, and at present one of the First Council of Seventy, says:

"I suppose you have been kept posted, through the papers and by correspondence, regarding the Smoot investigation. It has created unusual interest here at home, and has overtopped all other matters. War news and every other manner of news has been lost sight of because of the deep interest taken in this matter. What the result will be no one is able to tell. Individually, I do not feel as confident regarding Brother Smoot retaining his seat as I did a few months ago. This, however, is a matter of a small moment. We have learned by past experiences that the Lord is perfectly able to control the events that transpire from year to year in the interests of His cause, and that He can make the wrath and opposition of men and nations work out to the

glorifying of His name and the uplifting of His cause. While we cannot see the end of this investigation, and cannot tell how much trouble we may have to pass through as the result of it, we can feel perfectly satisfied that when the end does come God and His servants and His cause will be vindicated and be made all the greater and stronger for the experiences through which they have passed."

TO THE WEST.

Not to the crowded East,
Where, in well-worn groove,
Like the harnessed wheel of a great machine,
The trammeled mind must move—
Where thought must follow the fashion of thought,
Or be counted vulgar and set at naught.

Not to the languid South,
Where the mariners of the brain
Are lured by sirens of the sense,
And wrecked upon its main—
Where thought is rocked, on the sweet wind's breath,
To a torpid sleep that ends in death.

But to the mighty West,
That chosen realm of God,
Where nature reaches her hands to men,
And freedom walks abroad—
Where mind is king, and fashion is naught:
There shall the New World look for thought.

To the West, the beautiful West,
She shall look, and not in vain—
For out of its broad and boundless store
Come muscle and nerve and brain.
Let the bards of the East and South be dumb—
For out of the West shall the poets come.

They shall come with souls as great
As the cradle where they were rocked;
They shall come with brows that are touched with fire,
Like the Gods with whom they have walked:
They shall come from the West in royal state,
The singers and thinkers for whom we wait.

ELLA WHEELER WILCOX.

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